The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
A. L. GARBER, Manager.
ASHLAND, OHIO.

J. W. BEER,
E. L. YODER,
E. MASON,
J. D. McFADEN,
} Editorial Writers.

JOSIAH KEIM, Corresponding Editor.

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

YOUR CREDIT MARK.

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error it is your credit mark. ADDRESS,

THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

POINTS CORRESPONDENTS SHOULD REMEMBER.

1. This paper is the Organ of the Brethren Church.

2. The New Testament is the accepted and exclusive authority of Church Government.

3. Faith in Christ and Reformation from Sin, Trine Immersion, Supper and Communion, Washing Feet, and the Bible as the only rule of Faith and Practice are principles belonging to the name Brethren, and to be received by all churches as essential evidence of fellowship in the Brotherhood served by this paper.

4. The Local Congregation is recognized as a volunteer society, organized for ecclesiastical purposes that the membership may aid each other in divine things, as a part of the one body of Christ; and as such, as independent of other congregations and competent to adopt rules and regulations for its own internal management and discipline in harmony with the New Testament.

5. Reports of church trials and censures do not interest the churches, and will not be published, except in cases of flagrant crime against society and the faith, for the protection of the churches in general.

6. The editors do not hold themselves responsible for the views of correspondents, and consider themselves under no special obligation to publish the communications of any one; and do not suppose the earth will stop and the church fall to atoms if you are not heard, and no favoritism is known.

7. Write plainly upon one side of the sheet only, and do not mix matter demanding immediate publication, with essays and comments; make church news brief, keep out personal reflections, stabs at other denomination, and try to adapt yourself to the convenience of the publishers.

ASHLAND, Ohio, Aug. 14, 1889.

The Ground Between.

In the discussions and controversies going on between theologians, scientists and philosophers, men are often driven to the acceptance and defense of the most absurd and ridiculous theories by asserting false premises; and are compelled to misrepresent and falsely charge opponents to make a showing for their own side.

Spiritualism and Materialism are two extremes of modern views. One, Materialism, ignores a creative God, and imputes the potential creative force to material alone.

Spiritualism is found on the opposite side of creation, and belittles the importance of the material part in creation, until it is hardly credited with the value that a shell sustains to the nut it encloses.

This school of believers makes man an integral and essential part of the Supreme God of the Universe, and in this manner denies in the broadest poss ble way the existance of the God of the Bible, sets Christ and his life in the world aside as a mere pretentious figment, and scouts at the possibility of man suffering a future punishment, as not even a man, much less the God, will punish himself. Man being an integral of the substance and a necessary part of God, he will not punish himself or a part of himself.

The superior intelligence, inventive genius and religious tendency of man are alleged reasons why he is in no respect like the animal creation, and why he is possessed with a spiritual nature, as the very God. How silly and flimsy this argument is compared with the teachings of the Bible. Man gained that superior intelligence, inventive genius and religious tendency by the way of the devil, the adversary of man and great enemy of God. The devil was wiser, smarter and shruder than any other created being, and he rebelled against God and sought to dispossess him. He induced Adam and Eve to eat of the tree of knowledge of good and evil, and when they did that deed, it was then that the superior intelligence, inventive genius and religious nature were obtained. These powers of man are absolutely due to the first transgression; and how absurd then to boast about man and make his superior character the ground to exalt him to an essential part of the God.

But a man is not alone in the devotional nature. Animals have the power to exercise a devotional feeling toward their masters. It is a well attested fact, too, that some have some power of reason, and it would not be a hopeless undertaking to produce good testimony towards showing that he is more consistent in his obedience to natural laws than man is.

There is no intent to belittle man in this article. Neither is there a willingness to accept the theories of men which base a claim of Godship for man upon his higher faculties which he received in that act known as the fall. He received his superior knowledge and faculties by eating of the tree of knowledge, and in that deed he fell, and if falling renders men God-like and very God, then he ought to fall some more. His nature to worship being derived in the fall, it is most clearly proven that this is no evidence that he is a necessary part of the essential substance of God.

If man as a whole was created, then it is evident that he is no part of the very God, and that God is not dependent upon him for his complete existence, and the doctrine of Spiritualists is therefore a doctrine of the devil as completely and fully as raw Materialism.

The only true ground is found between these extreme theories. Intelligent man is never recognized in the Bible without a body, and the devil is on both sides—in the pure Materialistic and Spiritualistic—ready to receive as disciples those who will accept his pernicious doctrine and deny the potential individuality of the one and only immortal, eternal, and invisible God.

What of Your Spiritual Life?

The spiritual life is bearing the fruits of the spirit. The fruits of the spirit are love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, with the crucifixion of the flesh and its affections and lusts. Only a distressingly small per cent of those belonging to the membership of the church are converted. The rank and file of the churches all over this land are made up of unconverted men and women. One part is composed of a set of pious grumblers whose religion consists in a system of devout ejaculations and holy groans. Their practical devotion is spent upon the god of oddness and eccentricity and the god of riches. They delve into the earth in search of the mammon of unrighteousness, rather than diving into the heart of Jesus to discover the true riches of spiritual fruit. No effort is put forth to make their lives better and no thought devoted upon plans how to serve God more acceptably and effectually.

Another part of the church is giddy, foolish, vain nonsensical, flighty. To that class, belonging to church is only a matter of style. They can spin out a fine rig-imo-ro about 'my pasta' and his dignified bearing, the elegant pulpit and the cushioned pew-u-u-s, the fine choir-e-e and expatiate upon the sumptuous attire of the members, and they are as far away from the kingdom of God as the devil. These and others suppose God is a great fool and has not got any sense and wrote his gospel and Bible for such like who have nothing else to do than obey it. That the punishments that are declared therein are only soft women threats and don't amount to anything.

Others again head God off with the idea that man is not created, except an insignificant part, the flesh, and all the rest is uncreated and eternal and can never die or be destroyed; and through some inscrutable machination he can be punished, just a little at most, and there is no use in being so particular about this life—small lying, especially to gain religious ends is not out of place, a little dishonesty will not vitiate your claim to all happiness and eternal life.

Woe unto them that are at ease in Zion, and who put evil for good and good for evil.

Many shall say unto me in that day, Lord, Lord, and shall seek to enter in and shall not be able.

Many who claim to be saved and belong to the church of Christ never read their Bible, family prayer is not so much as known about their household, there is never a thank offered at the daily meals, and the dust of the closet is never disturbed by the breath of secret prayer. Shame on such religion. Shame on such Christianity. Shame on such church membership. Shame, shame, shame, henceforth and forever upon every soul who wears the hypocritical garb of a professing and non-possessing Christianity.

Reader, if you be one such Christian, repent and be converted, that the damnation of your soul may be removed, and your heart purged of its filthiness that it can bear the fruit of the spirit, and let your flesh be dead to sin.

EDITORIAL NOTES.

We were wondering what had become of McFaden, but this week he is on hand as usual, as pointed as ever, and another degree of consecration added. He has ceased coffee drinking, and feels stronger and better, and in the languge of Pioneer Crockett, can soar higher, dive deeper and do more work than ever. We congratulate Bro. McFaden on this new reform and consecration. We never drank coffee, and know nothing about the effects, still we rejoice when men turn from the error of their way.

Unconverted men in the church, eh? Yes, plenty of them. Those are the ones who are making trouble that can not be settled.

'Faith is the substance of things hoped for,' writes St. Paul. It follows then that what a man has he cannot hope for, and therefore can exercise no faith toward. But who has faith in God? How many expect that God will answer the prayers he offers? If you enclose a dollar for books and send to this office, you have faith that you will receive the books. You will expect, look at the post office, and if they do not come when you look for them you will write to learn what is wrong. Why do you not have such faith in God? Almost every reader has more faith in the Brethren Pub. House than he has in God. It is so and you need not feel strangely about it. When you send to us for something you know you will get it—that is you have an abiding faith that you will. But when you send to God, you never believe you are going to get what you ask for and know he is able to give you.

It is now a settled matter that in some states criminals are to be executed by electricity instead of hanging. It is proposed to call the new method 'Electrocution,' and a writer comments like this upon the word: Unseemly as this new word may be, it will have, we fear, in default of a better one, to be given a place in all dictionaries; that if the courts of this state do not decide that the system, as well as the word, is 'cruel and unusual,' and therefore unconstitutional. But as this is hardly probable, we must accustom ourselves to 'electrocution,' and even, hard as it will be, to 'electrocute,' 'electrocuting' and 'electrocuted,' and possibly 'electrocutioner.'

We have been in the midst of church war ever since we commenced the battle against sin, and there seems to be no place of quiet and peace in the field of the world, let it be ever so much desire. But we are not alone in church troubles, wrangles about publishing the church paper, etc. At this time the Evangelical Association is having contentions in its fraternity and many of its members are expecting a split in the church. Recently a daily paper published an article, saying that a secret council was held in the building of the church paper, the *Messenger*, and this is the way the editor writes about the article in the daily:

Dear reader! What shall we say of a cause or party in our church that resorts to such sneak thief methods as those evidently employed in this case? They must be in desperate straits, who do such deeds of darkness. Think of *using the secular press to blacken the reputation* of the church and her officials before the outside public and hiding behind the non-de-plume of a *'reporter.'* (?) And the Cleveland *Leader* has always, somehow, managed to put our church news in such a shape as to show its predilection for sensations in this line, and has seemed to be specially accessible to Hartzler and his friends. We have learned to expect this of that paper.

This is a good index to the feeling of the editorial management of the paper. Hartzler, was formerly the editor of the *Messenger*, and is an able minister of the church. We wonder whether it is possible to so govern a religious body that it will not eventually be cursed with division. The Evangelical Association is a body governed by its bishops and ministers.

The wicked cities of the North-west are being punished by disastrous fires this year. Some of them are as evil as Sodom.

This year has been one of remarkable fires and floods.

The New York *Independent* published a detailed statistical report of the churches of the United States August 1st from which we copy the following:

GENERAL SUMMARY BY FAMILIES.

	1888 Com.	1889 Com.
Adventists	100,441	100,718
Baptists	3,971,685	4,078,589
Christian Union	120,000	120,000
Congregationalists	457,584	475,608
Friends	107,968	106,930
German Evan. Ch.	125,000	125,000
Lutherans	987,600	988,008
Mennonites	93,000	100,000
Methodists	4,699,529	4,723,881
Moravians	10,966	11,219
New Jerusalem	5,750	6,000
Presbyterian	1,136,685	1,180,113
Episcopallans	446,785	459,642
Reformed	269,523	277,542
Roman Catholics	7,200,000	*7,855,294
Unitarians	20,000	20,000
Universalists	37,807	38,780
Grand Total	19,790,323	20,667,318

*Catholic population.

Editor Brumbaugh, of Huntingdon, Pa., estimates the Conservative Dunkards at 100,000 members, 470 churches, and 1,985 ministers. Bro. Brumbaugh kindly requested us to send him an estimate of the 'Progressive Dunkards' which we did. The numbers of the churches, the *Independent* made one hundred too many, getting it 255, ministers 230, and membership 11,000. The estimate of the membership may be viewed as liberal one by some. We believe it is as nearly correct as an estimate in round numbers could be made. There has been an average of more than a thousand accessions each year since our advent as a religious denomination. The Dunkards are included in the family of Baptists, in the above table.

The hand of Roman Catholics is felt in hundreds of election precincts. The time will come in this country when there will be a struggle against them at the polls in this country.

Recently a Catholic Priest was going to show off his church in great style. He held up a walnut before his congregation saying, 'This shell, tasteless and valueless, is the Wesleyan church; the skin, nauseating and worthless, is the Presbyterian church; and now I will show you the Holy Roman Apostolic Church,' cracked the nut and found it *rotten.*

This is written of Timothy Coop: 'From the beginning of his life he formed the habit of systematic giving. Timothy Coop was never too poor to give. If he had anything at all, he gave away a part of it. He was faithful in the little, and God gave him much. His life is a striking commentary on such texts as, 'The liberal soul shall be made fat; and he that watereth shall be watered also himself.' 'Give, and it shall be given unto you.' 'It is more blessed to give than to receive.' When Timothy Coop, a mere boy, became a Christian, he gave himself wholly to the Lord. When he gave his heart to the Lord, he also gave his purse. It was a small and light purse in the beginning, but it increased in size and in weight to the very end of life. The more Timothy Coop gave away the more he had to give. He gave thoughtfully, prayerfully, wisely. He regarded himself as a steward of God. He did business for Jesus Christ. He believed that he must at the last give an account for the property with which God endowed him. The great aim of his life was to do good—not to gain wealth. But the Lord gave him riches and honor. The amount of his gifts is not known. It is certain that during the last ten years of his life he gave at least $15,000 a year to religious and benevolent enterprises.'

The Cincinnati saloon keepers who rebelled against the city government, have yielded at last and a little respect will be shown Sunday as a rest day.

The disUnited Brethren are having a real exciting time over their church division. Milton Wright was elected publishing agent by the seceder conference, and he has served a notice on the agent in possession of the publishing house in Dayton to vacate and make room for him. The organs of both parties are now filled with discussions of the difficulties.

Preparations are being made for a monster exposition in New York in 1892.

Dr. McGlynn, the rejected Catholic Priest, continues to hold immense meetings at Cooper Institute. In a recent address he paid his respects to the Bishop of Rochester, New York, in the following language which can be profitably read by all:

'I remember when Bishop McQuaid was appointed. He called on me at the pastoral residence in St. Stephen's parish. I congratulated him and he replied: "Well, there's one thing that never can be said of me. I am not afraid to be a bishop." Well, I remember other men—very respectable men—worthy and great men, whose names are generally printed now with a big capital S before them—such men as Saint Gregory, Saint Leo, Saint Chrysostom, Saint Augustine—and they were all afraid, very much afraid to become bishops, and had almost to be coerced into it. He could not, in fewer words, have written himself down utterly unfit to be a bishop. 'And, said he, there came a man from Rochester the other day to Seton Hall College to find out what kind of a man I was' and I told him to go back and say that there was to be but one Bishop in Rochester and I was to be that one.' What a monstrous insult to the people of Rochester! That is the trouble with Bishop McQuaid. It would improve his beauty immensely to pluck his *I* out.'

The College opened in good style last week. There are now about twenty students in attendance, which is very good for an August opening. There are excellent prospects for an increased attendance this year.

Amidst the strange conglomeration of opinions and beliefs in religious doctrine, the humble seeker for the way of the Lord is to do the works commanded in God's word and leave opinions to take care of themselves. God's spirit will guide you if you are humble, obedient and faithful, and you will not go astray.

Elegant Placards.

We are producing a set of elegant placards for church. The following mottoes now ready:—'The Bible is our guide,' 'All are welcome here,' 'The use of tobacco is prohibited in this house.'

Uniform in size, 7x14. Price, 10 cents each, two for 15 cents, five for 25 cents.

BRETHREN PUB. HOUSE.